

M-293
Tuesday April 3, 1962
Played on Thursday June 28, 1962

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Gail and Taylor Morris
Roy Wildes
Robert Gardiner
Lotta Karman
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Who was at the reading? Not many. Alright, let's talk about work. Who has something to contributed, based on their experience or what they have found out?

QUESTION: (Robert Viespi) Inaudible

ANSWERT: What would make it more difficult over the telephone.

QUESTION: ??

NASWER: You know, when you start to play piano and you have to learn a certain little melody, and it does not go, and you keep on hammering and hammering at it, until you finally have it in your fingers. If you kniw that you have difficulty with your voice over the telephone, why don't you keep hammering away at that? Lift up the telephone, without any cenversation with anyone. And just go through the motions and say what you want to say over the telephone. No one will hear it, but you try it. There should not be any particular difficulty. If I want to get a certain dexterity, then I really concentrate on that, to get that dexterity. I want to put myself in a different situation. I want to find out what I can be in order to be awake. Now, if the difficulty is that I do not have the dexterity, that is, that I cannot really listen to my voice, I have to first settle that question. And, when I know that I can vary it. because it certainly is a possibility, it is not an impossibility, then I can start tryong to listen to it.

QUESTION: I can listen to it ????????

ANSWER: Yes, but this was also a question of changing your voice.

QUESTION: ??

ANSWER: ~~THAT~~ is why I say, that you have to learn first how to have a different voice over the telephone.

QUESTION: ??

ANSWER: Pick up the telephone without any one there. All you hear is the dial tone and you say, "Hello. How are you?", and so forth, and you continue as if you are phoning. Do you ever do that for yourself? You see, we are interested in trying to find out our forms of behavior under different conditions. We also know that we are limited in such forms of behavior. We have a certain pattern. For certain conditions, we are in a certain way; with certain people, we are in a certain way; when I am by myself, I behave in a certain way. I know that. There are limitations to my behavior belonging to the conditions in which I am or even to the extent that when I say certain things, I say it in a certain way and not in any other way. All of that makes up my personality. I become a person who has certain stereotype forms of behavior belonging entirely to his modes of expression. And this I know because it is that kind of a habit which has made my body and my personality be what it is. And, you might say, to some extent that is what other people recognize in me. They will see you walk and they will say, "There goes Robert." Even to the extent that they see your hat and they see you under it. It is as strong as that. Now, I find myself in such a variety of conditions that even if I am not always the same in one condition, I may be a little different than in ~~the~~ another conditions. Nevertheless, I have a certain fixed number of possible behavior forms that I use in my daily life.

And my daily life is also made up of a variety of different communications or relationships I have, also limited in number. Now, when I realize that I am that kind of a mechanical creature, because many times these ordinary forms of behavior are completely outside of my, almost, my jurisdiction. I do not even know them/^{intellectually}until I start looking at them ^{realize}or/that a certain posture belongs to what I say. Now, if I have a habit of answering the telephone in a certain way and I am interested to find out what my voice could be over the telephone, I start practising. You know, if you always walk straight, maybe you practise to walk a little crooked.

QUESTION: ?

ANSWER: You know what I mean. It is much more of an adventurous nature that I should introduce in many many different way of behavior. Only then will I really be alive to my life. I have to learn this flexibility. And that is why probably I asked you to do it. It has to have this wish for adventure and being a little different. And to risk that. People will not lose the opinion they have of you.

QUESTION: ?

ANSWER: Good. Then, you see, you should have solved already the problem of not being able to change your voice sufficiently over the telephone.

QUESTION:??

ANSWER: Maybe you have to explain it.

QUESTION: ?? ... it did not take away from the purpose of being awake. And I did somehow get a different realization of?????

ANSWER: That I do not think you can eliminate so easily. Now

it is even probably a little more difficult over the telephone than to try to eliminate it when you are confronted with the person. I think it is very difficult because you have a picture of the person answering the telephone, particularly when you know where the phone is located. You see the person answering it in that surrounding, whereas if you meet the person somewhere in the street, in a room, or somewhere is an office, usually conditions are different so you have the possibility of really ^{the other} seeing ~~the~~ person easier than over the telephone. Nevertheless, you have to try to get away from it; what you should say as far as your own voice is concerned, what you hear is their voice. And you simply register such things, and, at the same time while you register them, now, now you become aware of yourself. I do not care really very much how much consideration you had regarding the other person, provided you were ~~awake~~ awake. How much were you awake?

QUESTION: ???

ANSWER: Good. Was it useful?

QUESTION: Yes.

ANSWER: It helped you?

QUESTION: ???? to take advantage of the opportunity to become awake and to use the means of phoning.....? for becoming awake. ???? twice last week???

ANSWER: Now, you ask yourself a question. And you must answer this for yourself. And, if you can, at the end of the day. How often did you think of work, did it happen to come to your mind, and how often, at such times, did you actually try to work? This is a certain measure of where one is in development because

gradually, as one is associated with work and knows something about it, and has, so-called, been in the work, a year, two years, five years, there is a tendency to let the attempts of trying to wake up go, and to be satisfied with the thought. You have to learn to check yourself on that. When you look back on a day, how often was I reminded of work? How often did I change that reminder into the actuality of trying to wake up? You know what I mean. You know how difficult it is to be honest about it.

QUESTION: Yes, I do.

ANSWER: And try, at the end of the day, to be very honest and to admit that many times you thought of it and you did not have the ~~time~~ time, or you did not want to spend the energy, or you did not think that it was necessary for a variety of different reasons, why you did not make it into the ~~actual~~ attempt of being awake. And, of course you must admit, and everybody knows that if you keep on thinking ^{and} ~~and~~ thinking about it, it will not do you any good. It becomes just as much use as a table is of use. All it does is to stimulate my thought process and that is all. It is not food in the sense of trying to become conscious. Only when you convert it, it will have that kind of effect. But look at it Robert, a little more with such a desire for lining. You know, it is a tendency you have to almost equalize it. It is your nature. Try to go against it a little bit.

QUESTION: ????

ANSWER: Good. Alright, because you are a little set in your ways.

You have to learn to be a little more flexible. Maybe simetimes it is a limitation that you do not see enough people. Does it ever give you a thrill to read a book about someone like a hero, whom you admire, that you would like to become like that? Do you like becks on adventure, other countries? Are you inter-ested in other countries and do you like to read about them? And visulaize how it is there, looking at photographs. Many of thesethings can stimulate you to really havw much more of a ~~px~~ spark of life. How are you with other people? Can you be boisterous, joyful? Can you laugh very well?

QUESTION: ??

ANSWER: Good, Encourage that. Overdo it.

QUESTION: Overdo it to become more awake?

ANSWER: That is right. That is right. Try to loosen yourself. Loosen, not lose, loosen. Alright/

QUESTION: (Richard Wachtel) For some weeks now I have had a task to use surplus energy ~~for the~~ in order to wake up, or use it for the purpose of waking up, which I have done for some weeks. I found, as I stated last week, that I would not always remember to eake up, but when I did remember I ~~xxx~~ did. And you told me to slow down my rhtym which I did. This ??? when I did remember which was much more often. I did my task. I think that I ought to continue the task because I suspect that it is a simple and direct road to being awake.

ANSWER: It helps you to be awake. Andl aao the association wuth wanting to be awke, and then changing the rhythm is helpful. But you yave to change also, that you could have any kind of rhtythm and still stay awake.

QUESTION: I didn't understand that.

ANSWER: You ~~are~~ do it now and when you happen to think about it, and you want to wake up, you wake up to the fact of your existence. And you discover that you are doing certain things in a certain rhythm. Now, you have slowed down that rhythm. Now you introduce something else. One time you slow it down, the next time you speed it up. You see? Then, the third time, slow it down again. Vary it, so that it is not all the time slowing down. It is the change that we are interested in but not so much, of course, for the sake of the change. But also the slowing down will have a tendency to become a habit.

QUESTION: I understand.

ANSWER: And we must all the time keep on introducing new factors because everything will run down. It will all become almost equalized. And only by the introduction as if it is new. That is why, many times, I emphasize the fact that when I wake up in the morning, it is a new day. It is not the old day. And I have to have towards it a new way of wishing to live that day. ~~And~~ And all the time, even if my ordinary work is very much routine, I can have towards it a different kind of attitude when I remember that the work there, that is my ordinary work, can be quite useful for myself to be awake. And this extra energy that can go in that direction, simply means that it is much more available for me to change myself. And, with such a change associated with the idea that I wish to be awake, I will have a chance of waking up. So, do it for another week. Let me know next week.

Q: (Theresa Grager) Last week I spoke to you about my task and I said that the first week it was not very good. (????) ... because I tried to introudce, each day, each time, three timeswhen I tried it, something that I had done before in the way of tasks like listening to me voice, and trying to (...?) and another time using my left habd. (.?????) It was vert helpful. Except for one day when I was very tired... (???)

A: Good. Now when you say that your days were better, was it from the standpoint of being awake?

Q: Yes, but excpet that I did not make an effort except for the three times. So that many times during the say, when the thought occurred to me, I would just observe but I would not try to intensify it. You had said not to.

A: Well, you know it is very difficult because when I start to think about work as it pught to be, I try to be awake to certain conditions at the moment when I happen to see myself, then I try to be impartial. Then, immediately, when I realize the I am awake, so-called, I am already back in the thought and the ~~shzzzzzzz memory~~ memory that I h ve been awake. And therefore, it is veryy difficult to say, "I am awake." I question very often, Am I awake? And that leads me to the realization that I could be awake without even formulating it; that I am awake. And then I remember that kind of presence of myself to a situation without haveing to put it in words. And it is really ~~that~~ much more that I am trying to look for the condition of myself being what I am, instead of being able to say: I am awake or I am asleep. I even fall into that trap when I say "I am" because when I say "I am", I am not.

QUESTION: ??????

ANSWER: Yes, but, you see, what I now want to do is: how often do I discover myself being awake to a situation which is unusual? If that now happens, during the say, do I react or do I act? Am I under the influence of that what I meet, or is there something in me that stays the same, regardless of that what I see? You know, it is a very different way of looking at work. But very often when something happens, you ~~may~~ say Aah, and you break something that falls on the ground, or something does not go and you get angry or you hear the voice of a little child and you say, "What is he doing?". These are the things that are ordinary reactions which take place almost immediately when something happens. And now it is up to you to find out how often were you awake when it happened. It is very much different. And still, that is the state in which one has to be. The state is not, and I want to emphasize it because we are running otherwise off in a wrong direction. Even when I say I want to wake up, and I make the attempt by means of tasks to wake up, I still live partly in my mind. And I want to get ~~my~~ away from my mind, into a being. And I have to learn how to translate a certain form of energy that belongs to my mind and my feeling into an energy that becomes being. And only when I can become present to an activity so that that will give me an experience; I then have material ~~with~~ which will help my being. And, as a result, it will give me understanding. And, as a result of that, it will give me poise, physically. These are the three things where I change when I acquire being. I acquire understanding in my mind. I acquire a certain sense of living in my heart. And I acquire poise in my movement and in my physical center. And,

therefore, when I want to judge about how am I during my day and look back on it, it is not so much the task that I have to fulfill, but how often was I already present when certain things happened to me? And I would like you to look at that now for this coming week. How often did it not catch you unaware, but did it catch you aware? You know very well what I mean.

QUESTION: (Terry Owens)????? it is that I have a problem in behaving when I start to be awake,??? .. and also it is inappropriate in the sense that it is unnatural.

ANSWER: How long are you awake?

QUESTION: There are two distinct ways in which I see this problem. If I make a plan that I want to be awake to such and such or I want to be awake at that time, well then maybe I can have some control..??? ... ~~xxxx~~ want to say but ~~xx~~ if I am engaged sometimes ~~xxx~~ in speaking and I suddenly think of work, and I try to wake up ..???... if I want to sustain the effort, it is very difficult for me to continue to behave in a natural way.

~~XXXXXXXXXX~~

ANSWER: That is why I ask how long is this state of awareness, of really being awake. How long does it last?

QUESTION: If I discontinue manifesting and sort of retire from life, then I can maintain it over quite a number of moments. But, if I make the other choice, then I can have maybe fragments of ~~xxxx~~ awareness but they are....

ANSWER: Then again, you see, you must slow down your ordinary behavior.

QUESTION: ...

ANSWER: It is alright/ You first establish the relationship of doing two things at the same time. I do certain things; that is the "what" I do. Particularly when I look for results. I do certain things in ordinary life in order to achieve something. I have an ordinary purpose in mind. The other is how I am while I do it. And these are two parallel lines, or rather, they are lines that cross each other. They are not parallel. They are: one is an ordinary line which is indicated by the time duration while I perform certain things when I am alive. The other is a vertical line on top of that, ~~x~~the horizontal one, but that line moves. It is not stationary. It stays with the moment of awareness. And, every once in a while, it is there and, at other times, it is not. And, when I say that it is continuous, it means that the line which is standing up, already describes a plane. Do you understand what I mean? It becomes exactly the same, as if the ordinary line of ordinary time duration has made a plane of itself by going in the direction vertical to its own length. And this is a very interesting viewpoint, because it means that the second dimension of what I call time, is absolutely related to the question of being awake. It is the same thing. Now, I try to be awake to the movement of this line. Or rather, if the movement in time is fast, I have no time to erect a line. Therefore, I slow down. But the connection now has to be for the rhythm that I have established with trying to be awake as continuously as I can make it. So, this is the picture I first have to have; the realization of that kind of experience of

of remaining awake even in a very snail's pace. Now I am awake. Now it needs more energy and I speed it up a little.

And, I keep both. You see?

QUESTION:?

ANSWER: Yes, That is the point. That is the point where one loses and that is the point I have to try over and over again until I have finally established what is the equilibrium for me at the present time, with the amount of energy that I have available, with the amount of attention that I can give it, and in what kind of work I can work with. These are three things that I have to settle for myself. And I will find that in ordinary conditions of life, certain situations are utterly impossible. Other situations are much too involved. There is a certain small operation over which I can have control. That I can slow down and in that kind of operation, I can find something that is already slow enough for my attention to be given to it. How much ^{of that} attention ~~can~~ can go there, and what the condition should be for me in order to have the attention to be aware, that is something that I do not know until I have the experience. Time and time again I have to keep at it. Again and again. You will find yourself slowing down. You will want to hold on to it. It almost stops what you are doing. And then of course, you say, "But I cannot let go like this", and so you continue, and then withdraw the vertical line. But, make it time and time again. It is the truth. It must be like that. There is no other way of finding it out.

QUESTION: (?)

ANSWER: You see, your voice is only a very small part. When you use the voice, it is simply to remind you of something of you

total behavior. A way would be natural, not only to have your voice, but also to be attentive to ones thoughts, ~~the~~ to the movements, attentive to facall expressions, and a variety of different features I call totality of forms of behavior. So ~~th~~ that, from that, if I have five or six that I more or less carry at the same time, I can then make a little jump and say "Here I am totally." So, it is only a little means in order to reach the possibility of becoming aware of myself. Then, when I am aware of myself, the totality of me is, of course, behaving in a certain way and I become aware of all of it. Not so much my mind, but I become aware, again to use the word, my being becomes ~~more~~ aware of myself existing. It is a different kind of concept again. It is not a concept as if I observe. It is a concept that belongs entirely to an experience and that is my being. And I am. When I say, "I am", it is that Am-ness that I am interested in. Much more even than the so-called "I", because the "I" is still changing. The Am-ness becomes, for me, that on which I can rely and that which I now see and also ~~something~~ which comes to my notice as something that is useful. So, I do not mind if it is the change of the rhythm or the intensity of the experience. Very often the intensity of the experience prevents me from being aware because the intensity is linked up very much by so-called partiality. Exactly the same, I have to try to be impartial. So, I prefer really ~~which~~ certain experiences which do not take my interest as much. Then I have a little better clarity.

QUESTION: (????... alone in my kitchen than when I am, say, in my mother's kitchen..????

ANSWER: Yes, yes. That is why, in ~~up~~ur mother's kitchen,...
???. It is alright. Because mother's kitchen might help if
you have to hunt for things and you do not know where they
are. Any kind of change will be useful if you look at it
that way, and not resent it. You see, it is very interesting
sometimes to work with oneself. And very often you do need
someone else. And you can be much more honest and if you are
dishonest, it does not bother you too much because you can get
away with it. So, it has a help that you are not that critical
and that you do not havw to start to feel sorry for yourself
because you can not do things. You are willing to accept it.
At the same time, since ypu are your own judge, jury and the
accused, it is all rolled into one. You are there by your-
self and then you have, you might say, like an imaginary con-
versa ion between you and you. I mentioned this once before,
maybe more than that: older sister and younger sister. It is
that; as if in your mother's kitchen, as of your mother is
there, but she is not; you are there. And you do not have to be
lonesome. In doing this kind of activity one has a certain world
to conquer. One wishes to do it because it is something that
can add, not only to one's stature, but to the understanding of
real life; something that is alive in me that has to find an ex-
pression. And, even if it is difficult for me to luvu under
ordinary conditions of life, and I feel like a very lonesome
person who ~~hasn't many friends~~ hasn't many friends, and who is
not interested in reading and who cannot do this and who cannot
do that, who is dissappointed. Even then, that kind of thing
can help me to bring me to myself. And with that, then, I start,
as I sa, a conevrsation, "Look at me. X Look at me suffereing.".
Already when I make this statement.

suffering," something sepearates ~~forxothate~~ from me. And I then almost have pity for the porr me who suffers. And something else in me is not suffereing because it can say, "Look at can suffer." You see, now this is what I would do when I am alone, in the kitchen, or wherever it is, in order to sustain this new world of yourself. And use your voice by vocalizing; by making it known to yourself so that you can hear it, so that it reverbrates in the kitchen, so that you even can cry or yell or whatever you wish to do, as if something in you becomes more alive to the possibilities which you meet. And the, that definite sense of wanting to be alive to that, creates in a person so much ~~XXXX~~ energy that you really do not know what to do with it. You will see. Alright.

QUESTION:(May Ripps) (Largely inaudible) (May relates about her attempts in connecyion with a task to have the attitude about a day as if it were a birthday.)

a
ANSWER: In that way, it was right. That is, you introduced a few nwe notes and you had also a different level of yourself of existence; not neccessarily being, but, at least, you approached certain things a little differently, with a certain lightness. It represented a certain fomr of energy because the question of life is regulated by the amount og attention I can give it. When I am more interested, I will give it more attention and I will raise the level of my life. And now the question again is, in the first place, how much more awake was I during that time. And I say "Yes, because of the newness, I was a little bit more awake. I saw myself." Also, if I have more energy, what will I do with it? I can not all the time use it for being awake. Natutally, it is logical

to try to be awake. And, if I can use my energy solely for the purpose of being awake, and actually be awake, I would have accomplished what I set out to do which is really to be awake all the time. But, what do I see when I am awake? I have to carry myself, my body, my habits, my way of thinking, my way of feeling, with it. That, of course, is like a ballast. If I imagine that for the sake of reaching a higher level of being, it is necessary that I myself become lighter because this is in the definition of what is the difference between one level and another, the difference is in lightness, lighter matter, less dense, so that, if from one place to another, I become less and less subject to the laws that belong to the lower plane as compared to a higher plane. I have said some times ago, that it is as if one starts to float. And because of that, because of such lightness, I am not subject to the Law of Gravity. If I want to become light in my way of looking at life, really expressing life on a different kind of level, I can not afford to have too much weight. The weight that I carry in ordinary life are my habits, the things that I have been associated with, the things that I have considered important, the things on which I depend, which give me certain support and which have formed in me quite definite attitudes which I call my personality traits; including vanity, including self-love including pride, including a variety of things that I now say, "Yes, I have all of that." Now, the amount of energy that I receive ~~xx~~ by means of doing a task should go partly into the direction of trying to be awake. But partly I now should take myself in hand and see what is wrong with me. What is really preventing me? Why is it that I cannot make

more of an effort? What is it, that I now do, in order to overcome these things which prevent me or which are obstacles in my life? And, when I say we have to become more serious about work, I really mean that I cannot continue just to fulfill a little task. A task is only a means to an end. A task is in order to remind me to be awake. And then, with this state of being awake, I will see what I am. You see, the difficulty is always, to try to wake up. I think that is necessary, that when I have a realization of being awake, I am through. Of course I am not through. When I wake up it is only a little bit of a step by means of which light is introduced into my condition and I see myself clearly.; much clearer than before. That is light. Now, how do I introduce my wish?; my wish to be. When I see myself at a certain moment, the wish is completely gone into being partial to what I see. I have to realize that: How necessary it is to become impartial, so that I can have a real wish added to the light in my head. That is what is meant by 'feu sacre', the fire that is sacred. It gives off heat and it gives off light. Light means for me that I have a clarity of vision of that what I am. The heat of the fire means that I have a wish to be impartial. And, by saving my emotional energy which otherwise goes into partiality, I now use it for keeping myself, as it were, warm on a different level, in an impartial way emotionally. Now, when I become impartial, when I see that what I see, as if it is not me, as if it is something else, as if I cut the relationship between that what I see, so that nothing of me goes out into that in the

form of identification. Then, because of this attempt, that what I see starts to shrivel up. That is, it will not stay in the same way. It can not stay in the presence of some kind of elucidation or some kind of realization belonging to a different scale. It cannot stay ~~in~~ the form in which it is. And then, that is my death. It means I then die to that what I am. And the second step after the awakening, is the dying. It means also my willingness to give up, since I am not partial to it. How do I get rid of it? Of this kind of ballast? This kind of thing that I know drags me down? I have to face it in the first place, that that is an obstacle. And then, I may sometimes possible eliminate it. I will not attempt to go into it further than I am already. I will refuse to give ~~ix~~ more energy in that direction. I will prevent that kind of manifestation by withholding the energy within myself. In its place, I will form a certain form of behavior which is becoming to me and to the state when I am awake. So, you see, the necessity of changing must come up immediately. When I say I will die to it, it means that I have to be free from that what I am. And then, in that freedom, I can use, because I can still see what I can do and what I ought to do. I can then put in its place a kind of form of behavior which belongs to this level of being. So, I am just beginning. We are ~~just~~ at the starting point. We are just doing a couple of tasks. We are trying to play, as it were, with ourselves, to get our feet on the ground. Now, we have our feet on the ground. Now we must work. And really, work now starts; to take it every day and see where it is; what is it that prevents me, that I can not wake up more than I want to wake up. when I really want to

now that I have not done, or what it is that I have done? And let me look at it impartially as if I would be the judge. And I will say, "No, I must not continue with this because I know it draws me away." I find myself many times in useless answers, useless words, useless feelings, useless movements, and a variety of different things - even in a state when I am very happy because it is my birthday, and even in the state where I consider my day as a new day, I, all the time, carry with me, this ballast of my personality. And it has to be dissolved, in some way. Otherwise I will never rise up to the stars. So, really, ~~xx~~ the task becomes that instead of accepting myself as I am, I now will want to change that what I see into something that, according to my viewpoint and my understanding, belongs to a different kind of level. And I then try to do, little by little, certain things that are non-habitual, things that I have not done before, things that I have postponed, things that I have shied away from. And I will try myself out in such conditions which are not very easy and sometimes a little obnoxious to me. But, I do it for the sake, in order to keep, you might say, alive. To really test myself, to see can I do this or not? Or do I react in an ordinary logical way as I always have reacted. You see, one has to look at life now a little bit more seriously, with a change of something that I can now introduce as a newness. I also must introduce the desire to develop, the desire to pray, the desire to make that what I have more acceptable. It has to become a receptacle for something else. I have to prepare for it. That is why Christ goes up to Heaven, in order to

prepare living quarters. It is that idea. I have to prepare living quarters for, let's say, Body Kesdjan. Where will it go? How can I receive and even pray for help from Heaven or God or infinity if I do not prepare for myself the proper place where it can be received and lodged, and where it can start to live? I will want to make that as well as I can, almost furnished. This is the attitude I must have: what is there in my life, what I now call my body, what I now call my capacity, the ability to think, the ability of feeling, what is it that now belongs to that different, higher plane that I, you might say, I fervently wish? What am I now willing to give up for that? And constantly having this in mind, I will discover many things that I know already very, very well, that they are in my way. And I have to fight for that. I have to struggle against that kind of form of manifestation and suppress it sometimes and hold it between, or prevent it from being expressed. Or, when I do express it, I must feel guilty because I have not done what I should have done. I realize that this kind of process which puts work on a different basis because it makes it much more serious, also involves the absolute realization of one's own inadequacy. I know that. And on that basis, I say it is in preparation for something of a higher level, I am nothing. It is the truth. Because there is really nothing in me that is sufficiently equipped for living on a higher level. But the very fact that I can say I am nothing, ~~that~~ means that I am already engaged in the possibility of something else. And that for me, all the time, every day, every time, I will work. It becomes a starting point from which I must go in a certain direction. I have to have a foothold. It is

that kind, by means of which I can move the Earth. If there were only something outside of Earth to which a fulcrum could be attached so that I could lift it. This is the constant problem that we face. Where is Earth going to be moved to if there is (leverage?) and where will the (lever?) be placed? How can I take this heavy body of mine with its wishes and a vanity and a so-called desire which is necessary, how can I take it and lift it up? By means of which can I bring it to a higher level? Not from something that is within me because it can not lift it. But from something that I engage as if it is outside. Then, effecting me by means of that kind of a level, to put it in the right place and to balance it and then to lift it and maybe to prop it up every once in a while with a couple of stones so that it will not fall down. It is like moving a stone. And, if I understand how it is to work with a stone then I also know how it is with myself. That is why I cannot do this, and how sometimes, because of my own weight, I flop over again and I must (..?) These are the pictures that one makes of oneself. I find myself with that kind of a, I call it, ballast. It is personality. It is something that I have; something which, of course, is necessary. Sometimes it is the only thing that I do have. And I have to start some where. And I must face that each day. And I must be honest at the end of the day and say I was this and I was that. I am sorry. I am guilty. I have not really worked the way I could work. I know I should work much more than that. And then, the next day, maybe I

will work that next day. Sometimes we introduce different kinds of concepts in saying it is important to work, and saying it is necessary because I know what I am. It is necessary because I am too much involved in myself. Sometimes it is because I am too smug, too easily satisfied, too easy going. Sometimes it is because I am lazy. Sometimes it is because it is a little bit of punishment, that if I don't work then I do not go to Heaven. It is not because of that hereafter. But it is the state in which I wish to be. And, if I live in a state like hell, then I will have the desire to get out of it. And I cannot get out of something that is subjective experience than only by means of the introduction of something of a different kind of nature. This must be my attitude. And I have to remember it time and time. Put little notes around so that you see them. Sometimes hang them on the wall. It is alright. Sometimes a telephone call from someone else. Sometimes you sit quietly and you try to remember, Sometimes it is as if you pray. Sometimes it is as if you wait until something else comes and you hope to God it will come so that you, ~~can~~ when you prepare yourself for that and you collect yourself, and then, maybe all of a sudden, some insight, some aspiration appears. And then you follow it. All the time one's feeling has to come to the foreground. I have to wish constantly - and I cannot constantly. Every time when I can but I cannot every time. And, at certain times I can. This is what I must find: when can I? How often? How often can I be, really, intense, willing to put myself at the disposal of that, so that I then see that

what I am, fulfilling a function. I am fulfilling, you might say. I am living up to the obligations of my existence. And I must question that responsibility because I am then what what I am, and I thank God that I am that. Not that I wish for something else. I will work with what I have. Then it will be changed into something that is more useful. But I have to start with the acceptance of that what I am without wishing to change that and such and such condition. And even if such conditions are so terribly, I will accept them. I must find ways and means. I must be much more inventive. I have to adapt myself to a variety of conditions in a different way than my ordinary habitual behavior; difficult things. Sometimes I have said, I have to stand on my head and it is true. Psychologically, I have to stand on my head. I have to find what I can do without this and without that. I have to find myself alone in order to find myself again and again. Unless I lose myself, I will never find myself. It is impossible because that ballast will remain ~~there~~ there and it will always disturb me just at the moment when I want to take flight. I am too heavily loaded. I am an engineer regarding myself. I am studying myself. I find out all the different possibilities for leverage; where to apply them. In that way I am, you might say, adventurous. I have used the word before. And each day I wake up with that kind of idea. What today? What will I do today? Maybe it is necessary that day that I pray first, that I establish a certain contact with the possibilities of my life. Maybe

I have to sit down and be quiet, Maybe I have to do things very slowly. Maybe I do not know what I will do. Maybe I have to write something. Maybe I read something. Maybe I have to put myself, this God damned body, in a certain state so that it can follow that what I wish. But it has ti be done because something is at stake. And that what is ata stake is my life. So, having a birthday is much more even that that, isn't it? So, good lock. Try. All of us try.

QUESTION: (Alla Gutoff) (inaudible)

ANSWER: When you have a baby and the baby starts to grow, do you think the baby knows what is good for it?

QUESTION: ?

ANSWER: No, but you can imagine what will happen to a baby if you just leave it alone. It has to have a mother. And a little later it has to have someone like a teacher. And for a little while, ababy has to have leadership or guidance until it starts ti become mature.

QUESTION: ?

ANSWET: Magnetic Center belongs form above but it is in one. It is very small. One of the tasks is to prepare onesalf in such a way that Magnetic Center can grow out. You see, it sometimes is a question of words because we ~~have~~ do not know it, we cannot even touch it. And the conceots are hot very clearly drawn because ~~they~~ are different for different people. And sometimes the words that they use when they say inner life, when they say essential being, when they say being, when they say Magnetic Cnetr, when they say deep or real emotion and things of that kind. ~~very time~~

Sometimes it is a little different kind of a shade. It depends on one's experience. When I say what is "I"? Well, again it is very difficult to indicate what is I, particularly when it doesn't exist. But I have a certain idea of the direction in which it could become clear to me, if I go in that direction. And then gradually, that what is now vague will take on shape and I can then define it. So, when I say I talk about "I", I talk about possible perspectives, that what I think I see in the future. And many times my own state does not allow me to see it in reality. ~~xx~~ I see it at first as a fate morgana. It is an hallucination. It is, in the state in which I am physically, as if it exists. And, because I have belief in it as if existing, I treat it as reality. You see, and for that reason, even if it ~~is~~ ^{is} not actually, absolute truth, it serves the purpose for my guidance. And, in this process of allowing it be used as, you might say, teacher, the result is that what is now surrounding this teacher, in the form of pupils, in the form of little "I's" which combine and finally start to sing one big chord of harmony. Then this "I" feels in itself a satisfaction of having lived. And because of that, it becomes real. You see? It is a strange kind of process. It is a process with the assumption that if I do not know anything about certain astronomical bodies that are seen in the sky, I do ~~xx~~ not know what it is. It may be a comet. It may be a planet. It may be a fixed star/ I assume it has a certain path. That is a path which, in mathematical terms is like a hyperbola. I assume that because I do not know if it is an ellipse or a parabola. Parabola, hyperbola, ellipse: these are the three different ways by which a certain body can move in space. And I select the one "I" .

in the middle. And I start my working hypotheses as if that is the truth. And now, with that, I verify certain conditions which I now can observe. And when they fit, my assumption was ~~xxxxxxxxxx~~ right. If they do not fit, I will know from the difference in which direction to go: either in the direction of an ellipse or in the direction of a hyperbola. You see, it is exactly the same way that I assume certain things astrologically, that are like that. When I assume certain dates and hour of my birth, on that I make a horoscope. With the horoscope, I make a progressive horoscope. And then I test it now against the facts of my life which I can experience. And then, with that, I correct my horoscope. So, you see, because of the constant events in my life, I call them experiences, if I am sure that I record the experiences correctly, that is, that the instrument with which I record will actually tell me the truth, I will be able to build up what I am psychologically. And I have no other means of doing it, than only to assume that, for the time being, I am such and such. I assume the existence of an "I" because I do not know any better than to describe something towards which I go as something out side of a different ~~xx~~ nature and higher then I am. For the time being it is quite enough to assume that I go in that direction as if that ~~I~~ "I" exists there. And, whatever it is that I call magnetic center, I define it in such terms as it is the most holy, sacred something that I have.

QUESTION??

ANSWER: It will always be ahead. ahead, ahead, like the cloud of the people from Egypt who were led to the Holy Land for forty years with a cloud that kept constantly moving and which,

at night, was lit up. It is a very interesting picture. I have so see that for myself, I constantly aim at that. I will never reach it. The aim I have is the constancy of myself as "I", as harmonious being. The way I define it, the way I conceive it; and it is the kind of thing that is ahead of me. And, as I now try to reach it, I do not reach it. Nevertheless, towards that, in reality, as far as space is concerned, I make progress. Because of that, my concept of that what I ought to be, also changes. And therefore, the motivating force which I have, wishing to become that, now becomes gradually associated with the real fact of existence as it must be. And on that road, I gradually see what has to be done, one way or another; left out, put together, so that out of the lopsided totality of myself, I make actually that kind of a sphere which is uniform, unified and omnipresent.

QUESTION: ??

ANSWER: No, the emotion will rule it. The emotions will rule it. The body can, under the influence of what the mind ~~tells~~ very well follow what that mind tells it.

QUESTION: ??

ANSWER: Yes, of course there are limitations to the body.

QUESTION: ??

ANSWER: There are limitations to the mind also. There are limitations to the feelings. But that what moves you is your feeling. Your feeling is constantly the one that is the motivating power. And there is a possibility, particularly with different states of the day, different times of the day, that the body is quite willing; that is has that much

desire, unless there are certain desires in the body which are so exxcessive. Sometimes because of (??..??) matreial. Sometimes because it happens to be in that, let's call it, natural state. Sometimes people say it ought to have much more sleep; it pught to be lazy, I am entitled to it. It ought to have sexual expressions because I am just filled to overflowing with it, and things of that kind. Very often it is not true. I find in that simply an excuse or I want to follow the line of least resistance, or things that I call, in general, a piece of candy. You see, as long as that cheapness is there, I will never grow up. As long as I indulge, as long as I belive that I need this and that, as long as I am suffereing myself, realy, soecalled suffereing, that I feel so sorry for myself; my poor body - it is so tired. You see Alla, I cannot belive too much of that. I ~~know that there is a certain limit~~ know thar there is a ceertain ~~limit~~ amount, beyonf which my body cannot go. But I also know that there is a tremednous reange. And it is only my particular feeling, my idea, my concept, my stupidity that allows me not to put my body to certain tests and say, "You do". Who is the boss? And it is that kind of spanking that is very necessray to shpw I can. And you, my body, you are my servant. Do not belive too much in the so-called desires of the body. They are there, surely. You have to give it food. You have to give it sleep. Certain things ate necessary to maintain it. But they are very much smaller than one usually assumes. And I am vety much smug in order to be able to give into the

body because then I will not have to do too much because the body will take care of it.

QUESTION:(Alice Watson) (Paraphrased and condensed) Does daydreaming consist in both imagining about a better life as well as associative thinking? I always thought it was the former until you said something about it.

ANSWER: Do you mind if we call it that?

QUESTION: No, I don't, but it was such a shock.

ANSWER: You know, there are good dreams and bad dreams, long dreams and short dreams.

QUESTION: ??

ANSWER: That you already know even if you do not call it a dream. It goes to associative thought. And sometimes it is a little longer, and then one association leads to another.

QUESTION: Is that daydreaming?

ANSWER: It is already starting. A dream is something that has no reality. As long as I see certain things, that is, through my sense organs, I become aware of the existence of it and I am not dreaming because my mind is functioning in such a way that it receives an image of that what it becomes aware of. I mean, I use the word aware in the ordinary sense. So, (...??) that I want to include in that, touch or the realization of something by means of touch, by means of smell, you see, any one of the five senses will give me a certain reality, what I call reality, that is, the image which is complete outside of myself; or something which has been located there before, which has become a mental concept. All these things you call now an ordinary function of my brain which is not dreaming. You see? Now, on the

basis of that what I have recieved, I have associations. That is, one little thought can lead to anohter. And I do not know what triggers it off and why I happen to think about this and that. It probably is located in my brain in some way or other and by giving it, that is, my brain, a certain rest, that is, as if I try to relax, but not intentionally, as if I allow it to follow whatever it wishes, it will go in whatvere way my associative thought happens to come by. If it starts to make a little sens, I call it a dream. If it is still heterogeneous, that is, haphazed, from one thought to another without any connection, I do not call it a dream. The process is the same. I allow it to take place. I am simply subject to my mind functioing that way. And it is a certain lazy way of lettong children play wothout directing their game. Alright? We can agree on that kind of a definition for day dreamong. And the reason why I allow it, is sometimes because of these day dreams, I have hallucinations of an existence which is much more preferable than that wha I now experience. That is why I like to dream. My dream is simply a sub~~stit~~ute to get away from it all.

QUESTION: ??

ANSWER: No, I hope not. Day dreaming is like building castles in Spain.

QUESTION: ??

ANSWER: Yes, I am sure you have. Everybody does, Alice.

QUESTION: ??

ANSWER: Put a little order into it. Yes, and do not allow

it all the time.

QUESTION: ??

ANSWER: Then put something else in it/^{with} which you become occupied. Even if you count 1 2 3 4, 4 3 2 1. It is better to count. For instance, you are walking on the street or you are walking up stairs. And you are thinking about something entirely different. I consider it daydreaming. Before you know it, you are in the door.....

Q: ?

A: You are dreaming away. You are dreaming your time away. You are dreaming really your ~~time~~ food away. You are dreaming away everything that has value because it could be used for something else. And now you want to keep your mind active. It is alright. But give it a certain activity that has a certain sense; that requires this to be active in the real sense of the word, instead of associative. I count up to ten as I walk up steps. I say 1 2 3 4, 4 3 2 1; 2 3 4 5, 5 4 3 2 and so forth until the end of the stairway and then I am finished. But in the meantime my mind has (...?). Then maybe I say it aloud. And I hear my voice. It gives me a chance really to come back again to a certain level; a state of life, without going off into, as I say, building castles in Spain, which are very nice and lovely, but have no reality at all.

QUESTION: (Joel Crager) Isn't associative thinking necessary for everyday life?

ANSWER: Oh yes. I think it is quite necessary. All your memory is based on associations. So many things in ordinary life are needed. It is idiotic to think that I am

nothing regarding ordinary life. I am a hell of a lot. I have a body, I have relationships, I have friendships, I have this and that, I have business, I am clever, I am not so clever, but I am willing, I am kind. All these things have value. It is idiotic to say that is not worth anything. It is worth everything on Earth. And for Earth, it is absolutely essential to have. It is essential even to be healthy on Earth. It is essential to have a good brain. It is essential not ~~xxx~~ to use too much alcohol. It is very essential to see that my associations belong to me and give me sometimes an advantage over someone else. And why shouldn't it? If that is what I want to do on Earth, certainly I have that kind of (...?). I also want to be a good father. For that, I should not disassociate myself. I have to remember what little Cathy has done in order to spank her. How could I do it without associations? No, they are absolutely necessary. The only thing is, of course, I start to introduce another kind of element. Then, that what I now have as my equipment - I ask this question: Is it useful for the possibility of evolution? It is quite a different thing. Because then I know that that what I have, very often is not right because it prevents me from, as I said, from becoming lighter. But now, you see, you have (...?). I look at myself and I say it is not right for what I wish to do. Now I have, you might say, almost a choice. I can say I will neglect now that what I have and use it up for the purpose of becoming conscious or I will continue the way I am living and I forget about trying to become conscious. This is usually what happens. Now, if I decide that I want to become conscious, then there are four possibilities: The development

of any one of my three centers in the form of a fakir, a monk and a yogi, and the so-called fourth way, which simply means that I try to develop all three centers at the same time, without ~~losing contact~~ losing the contact of my three centers with ordinary life. And this is what I said a little while ago, the "what" that I do in ordinary life for results, combined with how I am while I do it. So, these are called parallel lines. But, as I explained to Terry, they are a little different kind of nature. But, for the time being, it is quite alright to call it parallel lines because it is like a description of one form of time and another form of time which happens to be more or less co-incidental. But that does not mean that I can neglect my ordinary life. And I have to remain associative. And I have to remain, with my brains in such a way, that I am still like a man. And the only solution would be that I take part of my brain, as if I could take it out, and let the rest continue a little bit at a slower speed maybe because there is not enough energy. And that is not entirely true either. It is the picture I give, in order to try to understand it. But what happens to a telephone cable if you have various conversations on one(..?)? What happens to a note Do when you strike it and there are overtones? It is the one things and they strike different notes. So, the possibility of my brain functioning in a certain way, I call it associative, is a certain rate of vibration. In addition to that, I wish to introduce a rate of vibration which is there already but not developed. It is the overtone. So, I develop by means of certain ways.

I develop an overtone belonging to myself as personality. That means that my brain becomes susceptible to other kind of vibrations and then starts to vibrate in accordance with that, without disturbing the original vibration. That is what I ~~meant~~ meant a little while ago when I said you strike a chord. I strike a chord of harmony in which everything is. And my life, in the ordinary sense of the word, fulfilling my tasks, paying for whatever my existence is on Earth, and, at the same time, helping His Endlessness to maintain the universe, or, at least, to try to understand the reason and meaning of my life. So, do not neglect it. It has got to be there because it is that kind of material on which you will base the possibility of another vibration rate. The fundamental note has to be struck and kept on being struck. We can temporarily block it so that you can hear the overtones better, but, nevertheless, it is always that kind of (...?). Sometimes, when you see that picture, you see how complicated a person is. And what he has as possibilities for himself, that he has really all of the equipment, and that so much of it is completely covered up that, for practical purposes, it does not exist. And, for that reason, a certain debris has to be worked away, and gradually, as I say, step by step, shovelful by shovelful, just slowly; sometimes spoonful by spoonful. It depends on how tight it is.; how ~~it~~ much it is lodged in a variety of little cavities which we call our own, which is our personality, and to replace that by the overtone as represented by individuality. It is this process. Theoretically, we can see it. Practically, we have to experience it in order to make

it our own. And this ~~is~~ is what I would say we have to try; that we must try. That is the kind of obligation we have; to live with that, to remember it, and then, in a quiet moment, the realization of oneself, to listen to the overtones and not to listen to the fundamental notes of one's ordinary life. If I listen, that is how my conscience functions. So, good luck (...?) with all of us including myself. Let's work. So, goodnight.